

H O L D F A S T,

A

Sermon Preached at PAVLS
Crosse upon Sunday being
the xxxi. of October,
Anno Domini
1624.

By IOHN GEE, *Master of*
Arts, late of EXON Colledge
in OXFORD.

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of *Pauls*. 1624.





TO THE RIGHT HONORABLE, SIR ROBERT
NANTON, Knight, Master of his
Maiesties Court of Wards and
Liueries, and one of his Ma-
iesties most Honourable
Priue Councill.

RIGHT HONORABLE,

Some in their *Dedicatorie*
employ their Pen, not so
much to craue *Patronage*,
as to buy and purchase it
by large (and happily de-
serued) commendation of those whose
names and fauour they implore. How
plentifull matter in this kind I might
be furnished withall, they well know
that are able to ballance your pietie,
learning, and other vertues. But as *Cato*
resolved to haue a mean *Tombe*, or none
at al, that it might rather be asked, why
he had no *Monument*, then why a sumptuous

THE EPISTLE

tuous : so in my speaking to & of your worthy selfe, rather would I be asked of many, why I said so little, the of any one, why so much. I therefore here adresse my selfe to your *Honour*, by approach to that side onely which lyeth most conspicuous & opportune for my harbour, and that is the contemplation of you as you are by his *Maiestie* appointed the worthy Head, and Master of that honourable Court, erected for the protection of those, who by reason of *Nonage*, are vnable to support themselves against iniury. In which employment, out of your religious & vertuous resolutions, the world knows you most ready to do *Iustice*, and yeeld *Protection*, as by way of Iudicature vnto *Orphanes*, so also in a larger extent by way of fauor & countenance to others that need the same, especially in cause of *Religion*.

My poore selfe, though not pleading either *Wardable Tenure*, or *Infancie* of years, yet in the generall as a *Churchman*, and in particular, as deuoted to doe all
the

DEDICATORIE.

the seruice I may for the maintenance of Religion established, presume to cast my selfe as a *Ward* into your tuition. First, the Church by the Ciuil & Canon Lawes, is said to remaine in perpetuall pupillage, and iustly claimeth succour and defence from men in high place, as vnable to relieue it selfe against either those *Corrupters* that wil thrust in with *strange fire*, to pollute the *Altar*; or those *Spoilers*, that would cut short the skirts of *Aarons* cloathing. Then also for my personall case in regard of my disabilities to vndertake so high a taske, I must needs acknowledge my selfe to bee a weake Infant, *Puer sum, non possum loqui*; and the more liable to wrong, because incompassed with aduersaries exasperated against the Truth, and mee for speaking Truth. *Bryers and thornes are with mee*, and I dwell amongst *Scorpions*, whose stings are the sharper bent against my breast, because I haue indeauored to giue *Antidotes* vnto the Kings liege people, for their defence against such

*Ecclesia semper
est pupilla.*

Ierem. 1. 4.

Ezek. 2. 6.

THE EPISTLE, &c.

such balefull poyson, whereof my selfe haue formerly had a taste. Nor am I more by mine owne danger driuen, then by your goodnesse drawne to cast mine vnworthy selfe, and these my poore Labors into the bosome of your Protection. Though it bee perhaps none of my least faults, that without your Honours leaue I haue intruded vpon your Patronage, yet I cannot bee so mistrustfull in so good a cause, as to feare your either repulse, or offence.

In this good hope I craue your honourable Pardon and Fauour, alwayes praying God, whose cause I defend, whose truth you aduance, to prosper your Honour in all your laudable and religious indeauours.

London, Nouemb.
the 11. 1634.

*Your Honours bounden at
service to be commanded,*

JOHN GEE.



HOLD FAST.

REVEL. 3. II.

Behold, I come quickly, hold fast that thou hast, that no man take thy Crowne.



As Iohn the Baptist, so much more Iohn the Euangelist was a burning and a shining Lampe: He was the Disciple whom Iesus loued, hee learned on his Lords breast, è sinu

Iohn 13. 23.

Domini imbibereat Mysteria,

Aug. in Ioh.

from out of the bosome of his Master hee dranke deepe of the fountaine of heauenly wisdome.

Hee wrote his Reuelations in the latter end of his deepe age, and (as may seeme by the profit thence vnto Gods Church) was to that end in speciall manner, and miraculoufly preserued; as if the lampe of his life could not bee put out, till hee had kindled all the lampes of his Writings, to giue light to the Sanctuary of God vpon earth. The tempest

Where is *Pralium & Premium*, a holy warre, and a rich reward. A combate to bee vndergone by him that will winne, or keepe his Crowne.

The former verse, whereof I haue made choyce, is the Christian mans Castle, not vnlike the Tower of *Dauid*, *A thousand Shields hang therein*, and all the *Targets of the strong men*.

1 Exhortation

The force of the words lies, first in an *Exhortation*, which is as the middle and center of the verse, *Hold fast that thou hast*; and about it these two *Motives* twine like the *Serpents* about *Mercuries Rod*: First a *Promise* by way of *Prediction*, *Behold I come shortly*. Secondly, a *Monition* by way of *Caution*, *That no man take thy Crowne*. Both these are sacred treasures laid vp in the Arke.

2 Motives.

1.

The first, *The pot of Manna*, sweet, nourishing, and comfortable, *Beholde, I come quickly*.

2.

The second is *the Rod of Aaron*, laid vp in the same Arke of the Couenant, a rod of Instruction, Premonition, and Correction, *That no man take thy Crowne*.

The first of these intainted in vs by *Hope*.
The second kept safe by *Feare*.

1.

The *Hope* of future good and happinesse, whereto the Eare openeth, whercon the Eye is fixed with expectation, and the Heart bent with longing, when the Bridegrome pronounceth

nounceth vnto his Spouse the Church this most welcome voice, *Behold I come quickly.*

The Feare and awfull reuerence, whereat the care tingleth and the heart quaketh, and all the faculties of the inner man doe apply themselues together for the *working out of salvation with feare and trembling*, when our Master, Prophet and King doth instruct and moue vs saying to every faithfull Soule, take heede, *That no man take thy Crowne.*

In the first we behold the Sonne of God as most amiable and comfortable, there wee view him as he is *speciosus p̄a filijs hominum*, fairer then the sons of men, and with Peter we say *Quò ibimus*, whither shall wee goe but to thee, *for thou hast the words of eternall life*; Behold, I that am the way, the truth and the life, doe come quickly.

In the second we view him as appearing in a bright consuming fire, with a two-edged sword coming from his mouth, with a Rod of iron in his hand, with a voice full of terrour and amazement, threatening, least another take thy Crowne.

In the first hee appeares as in the gentle winde.

In the second hee shewes himselfe as in the thunder?

In the first the voice of Christ is as a sweete Cimball.

In the second like the sonnd of many waters.

*Fasciculus
Temporum.
Euseb. Eccl.
hist. lib. 13 cap.
18. & 20.*

Gene. 22, 12.
Gene. 28, 11.
Exod. 3, 2.
Ierem. 38, 6.
Daniel 2.
Acts 10, 6.

of violent death could not dash out the candle of his mortalitie. For hee being vnder *Traian* put into a vessell of scalding oyle, yet was not completely martyred. And vnder *Domitian* banished into *Patmos*, one of the Islands called *Cyclades*, or *Sporades*, lying in the West part of *Asia* the lesse, and by the *Aegean* Sea; there his life in extreame age was not consumed amongst the duressees and distresses of that banishment, till hee had finished his course, and wrote to the neighbouring Churches the last *Omega* of the Scriptures. *Christ* who present with him in body loued him; no lesse loued him being absent. And therefore, as he appeared to *Abraham* in the Mount, to *Iacob* in the Field, to *Moses* in *Midian*, to *Jeremiah* in the Dungeon, to *Daniel* in *Babylon*, and to *Peter* in the house of *Simon*: So in good time he doth appeare to his beloved *John* in this desert Isle, and comfort him in his exile, with sweet voyces, heauenly visions, and most glorious Revelations.

His first *Vision* contained in the three first chapters of this Booke, is of *seuen golden Candlestickes*, and *seuen Starres*, representing *seuen famous Churches*, and their *Angels* or *Bishops* in *Asia minor*, to which hee was directed to write so many seuerall Epistles. At the seuenth verse of this Chapter begins the Epistle to the *Angel* of *Philadelphia*, a Citie of *Mysia*, and one of the *Gentile Churches*, to whom

whom he chose rather to write, then to the Churches in *Iudea*, to signifie, that now the kingdome of God was come to the *Gentiles*, the *partition wall* broken downe, the *inacipit* or Arke of the Couenant opened, the Gentiles were admitted and adopted into the fellowship of Gods people: yet so, as vnder the seuerall estates of those seuen Churches, (according to the opinion of learned Expositors) the future estate of other Churches is deciphered, and the doctrine therein contained, so neerely concerneth succeeding times, that the conclusion of euery Epistle hath this generall *Memento*, *Let him that hath an care heare what the Spirit saith unto the Churches.*

Rom. 3.

*Paras.
Bullinger.
Gorran.*

In the first part of the Predictions and Instructions giuen to this the sixth in order of those Churches, the Church of *Philadelphia*, he commendeth the *patience* of the *Angell* or Bishop there, threatens his enemies, and assureth him of ayd and assistance.

In the latter part, hee first *exhorts* him to *constancie*, then recounts the *rewards* of Conquerours.

He exhorts him to *constancie* in the words of my Text, *Behold I come quickly, hold fast that thou hast, that no man take thy crowne.*

He recounts the *rewards* of conquerors in the words immediately following my Text: *Him that ouercommeth will I make a pillar in the Temple of my God, & he shall go no more out &c.*

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The first is a motiue of *Comfort*, promising aide and assistance.

The second of *Terrour*, threatning a degradation for want of perseuerance.

In the hand of this good *Samaritan* is soft *Oyle*, and sharpe *Wine* or vinegar. A comfortatiue and a corrasiuue. Such is his method of curing, if by faire promises hee cannot perswade; his manner is by threatnings to compell. I begin, and intend most to insist on the maine branch of my text, the matter principally intended, incompassed, and walled in (as it were) with the other parts, the *Exhortation*, *Hold fast that thou hast*; where two points readily offer themselues to be considered.

Actus and *Obiectum*.

1 *Actus* a performance, *Hold fast*.

2 *Obiectum*, the Obiect, the matter or thing possessed, *that which thou hast*.

Loose no opportunitie but *Hold*; not slightly or perfunctorily, but firme and *fast*; thou hast begun well, euen so perseuere, holding *that which thou hast*.

1 *Hold fast*.] Strong was the poison of *Heretickes*, and sharpe the sword of *Tyrants*, in this age of the Primitiue Church: like *brethren in euill*, they were leagued and linkt in conspiracie against the Lord and *his annointed*, against Christ and his Disciples. The one sort being Satans Aduocates, the other his Assasines; the one beseiging the *holy Ierusalem*

lem without the walls by hostilitie; the other vndermining her within the walls by Conspiracie and Treason. *Heretickes* like the Locusts with Scorpion-like tailes, did not only hurt wandering and wauering Christians, with the deadly sting of their contagious errors; but also indangered many of them who had the seale of God on their foreheads. *Tyrants* like the great red *Dragon with seauen heads & ten hornes*, neuer ceased to persecute the Spouse of Christ, and to make warr with her seede: So that by the Impostures of Heretickes and Crueltie of Tyrants, some Christians were drawne to leaue their Hold and fall backe from the Truth. Against such cowardly Combattants, these enemies of the Gospell, that thus ran away from the banner of Christ, this good *Angell of Philadelphia*, had hitherunto opposed himsele. Now because hee should not sinke in the midst of his conflict; our Sauour encourageth him and his Church with this *Exhortation*, saying, *Hold that thou hast*. As if he should haue said, thou hast begun in the *Spirit*, end not in the *Flesh*; as yet thou bearest the Image of God, then fashion not thy selfe according to the *World*; thou art yet in the *Light*, delight not then in the *workes of Darknesse*; thine *Alpha* hath beene *sinceritie*, then let not thine *Omega* be *sensualitie*: without perseverance the best Professor is but as a *branch* cut off from

from the *Vine*, he can bring forth no fruit, a *painted Tombe* full of rotten bones, a fruitlesse *Fig-tree*, with goodly blossomes. Very profitable therefore and effectually is this Act or Performance, *Hold fast.*

Constancie and Perseuerance are in the Scriptures principally set forth by foure Metaphors, *Ploughing, Running, Standing, and Holding.* The first two signifie Action and Motion; the other Quiet and Immutability.

For the first of the foure, our Sauiour saith, *No man that putteth his hand to the Plough and looketh backe, is apt to the Kingdome of Heauen.* Luk. 9. 62.

For the second, Saint Paul saith, *So runne that yee may obtaine.* 1 Cor. 9.

For the third, the same Apostle saith, *Stand therefore and your loines girded about with verity.* Ephes. 6. 14.

Eor the fourth, my Text saith, *Hold that thou hast*, that is to say; perseuere in faith and righteousnesse, and vse thy function without feare.

Holding is a naturall action and gesture of the hand and other members, which not only men of vnderstanding by reason, but euen babes and sucklings do vse by instinct; nay all liuing creatures, yea and some stupid bodies also, though they haue not this architect organ of the hand, yet haue they the reach and force of appetite, which as it carrieth them
by

by way of desire to those objects which are naturall and conuenient for them; so when they attaine such objects, they haue also the facultie of naturall retention or Holding, which by instinct without discourse, teacheth them to continue the fruition of that which is acceptable and profitable vnto them. Hence in nature wee see betweene some sympathising bodies, not only a concourse when they approach, but also an adhesion when they mutually touch. So the Iron and Load-stone coueting one another, doe vpon touch cleaue together and fastly hold that mutually which they haue.

Shall not Grace be as effectuell and powerfull as Nature, to runne to and to cleaue to that which is ordained for spirituall food and establishment? Shall Vnderstanding and Knowledge in vs be more dull, and lesse actiue then stupid instinct in senselesse bodies? If *Lapis inanimatus* a dead stone, can hold that which it desireth and enioyeth. Shall not much more we that are *Vini Lapidēs* (as Peter calleth vs) the *living stones* of Gods spiritual house, cleaue fast to our foundation being cemented *vinculo spiritus*, by the *bond of the spirit*? Hold then firme and fast *that which thou hast*. Doe not sell thy spirituall birth-right and possession for worldly portion with prophane *Esau*; doe not loose them by negligence and disuse, like those

1 Pet. 2. 5.

Esay. 5.

that haue Charters or priuiledges granted to them, but neuer bestirre themselues to vse them, nay perhaps not to looke into them, like him that *hid his talent in the ground*; doe not forfeit them for want of Rent and seruice paiaible and due to our great Land-lord, who will say of his planted Vineyard, *Expectanti vnas sedecce labruscas, I looked for grapes but behold wild grapes. Isa. 5. Forsake not thy first loue like an Harlot; desist not as Demas, make not only a faire shew as Saul and Iudas, but with Paul perseuere and continue constant vnto the end, though thou beare in thy body the marks of the Lord Iesus. Gal. 6. 17.*

Corona rōndatur nisi legistimē certanti.
Tim.

It is obseruable that in all the holy Spirits letters, sent to those seauen Churches in the second and third Chapters of this booke, one of which is this to the *Angell of Philadelphia*, all the promises runne to *perseuerers. Vincenti dabitur*, to him that ouercommeth shall it be giuen; to him that holdeth and *holdeth fast. Nec paranti ad pralinum nec pugnanti ad sanguinem, multo minus tergiversanti ad peccatum, sed vincenti ad victoriā.* Not to him that prepares to fight, nor to him that resists for a time, much lesse to him that shewes his backe in cowardise, but to him that ouercomes to conquest is the reward promised.

Obiectū quod.

And thus having view'd and considered in generall the Act and manner of Holding,

Hold

Hold fast: wee will now view the speciall Object or matter about which it is to be employed. It is here expressed *Notanter et innuendo*, by pointing to it, *quod habes*, *That which thou hast*. And so these words are a kinde of *Index* or *Asterisk* to direct vs by a signe or marke to a thing thereby signified.

This *Monitory* doth not so much call or awake vs to looke abroad, as to search and pry narrowly at home, to reflect vpon our selues with a *Nosce teipsum*; view, and search, and iudge thy selfe and thine owne, *non alios*, *non aliena*, not other men, not the affaires of other men. See what thou hast of heauenly and spirituall possessions, and bee sure that thou get a perpetuities in them.

This watch-word of remembrance *quod habes*, is like the *Gnomon* in the Diall of *Ahaz*, which will tell how farre the *Sunne* is gone backe, euen to a Degree: By examining what spirituall benefits & graces we haue receiued, what light hath shined vpon vs, what influence of heauenly blessings we haue formerly felt: we shall finde whether our shining Lampes haue decayed in light by clowdie eclipse, or started backe from their regular motion by vndue retrogradation, what hold wee haue lost of that heauenly inheritance which wee haue formerly *laid* claime vnto. The style and phrase of exhortation is very emphaticall to this purpose vsed by the

Hebr. 2. 1.

Apostle, *Heb. 2. 1.* *μὴ ῥησιν ῥησιν ῥησιν*. *Ne dilabamur*, which *Stephen* translates by way of exposition, *Ne dilabatur nobis & effluat illa salus*, let not the words of saluation slip and runn out from vs, as water out of leaking vessels. The graces of God in Christ, are called *Waters flowing vnto life euermlasting*, *Iohn 4. 14.* Now wee know that the nature of water is to bee fluid and passable, it easily slippeth away, vnlesse the vessell bee very stanch wherein it is contained: Euen so is it with our spirituall possession, it slideth from vs, and is easily lost, vnlesse we bee very vigilant and carefull.

But to come yet neerer to this *Quod habes*. As in the valewing of a mans riches, it is not enough to avouch in grosse, that hee hath great store, vnlesse some speciall quantities or kinds bee particularized and recited, as by Inuentory: So heere we cannot sufficiently either value other Gods children, or try our selues whether or no wee bee bankrupts in grace, vnlesse we know of *what sort* this heavenly treasure is, which is thus to bee held, *where had, where sought, and where not yet attained.*

The totall of these precious Iewels may be reduced to two heads:

- 1 *Veritas*, Truth of Christian doctrine.
- 2 *Probitas*, Sinceritie of righteousness.

The former of these *Theoreticall*, the other *Practicall*.

1 The former containing the forme of wholesome doctrine without corruption.

2 The latter, the sinceritie of Sanctitie, Obedience, Charitie, and such like, in honest conuersation, without all hypocrisie or dissimulation.

1 In the first kinde, some hold not that which they had, but fall away by Heresie, Error, and Superstition, through the corruption of their vnderstanding, extinguishing or darkening the light of sauing knowledge. Of this number the Church hath been troubled withall in all ages, Apostates, superstitious Idolaters, Heretikes, maintainers of the fancies and traditions of men, opposite to the truth of God. Of this sort were the *Pharisees* in the Iewish Church, the *Arians*, *Macedonians*, *Marcionites*, *Manichees*, *Entichians*, *Pelagians*, and others in the Christian Church.

2 In the other kinde, some hold not that which they had, but fall away by the corruptions of their will and affections, leaving the parts of pietie towards God, righteousness towards men, being *louers of pleasures more then louers of God*, *professing outwardly godlinessse, but denying inwardly the power thereof*. Of this sort are our Metaphoricall Idolaters, that worship the wedge of gold, and *make it their god by cleauiing thereto through unsatiablenesse*; cruell oppressors of the poore, that grind the faces of the needie, denying

2. Tim. 3.

reliefe to Christ in his poore members, who apply onely to their purse, *Tene quod habes*; luxurious men, that *make their belly their god*, whose end is their shame.

Both sorts of these hauing been inlightned with the knowledge of Gods Truth, and in some measure (at least in outward performance) hauing walked in the pathes of common honestie, laudable vertues, yea and Christian obedience; yet haue forsaken this straight path; they haue gone *in the way of Cain*, and *haue been seduced in the wages of Balaam* for reward, and *perverted in the gaine saying of Core*. The whole Epistle of *Iude*, and the second Epistle of *Peter* are fit Comments to expresse the Character of these crooked degenerating Christians.

In considering this Proposition, as it is intire in it selfe, *Tene quod habes*, *Hold that thou hast*, wee view the large extension of it, in respect of those to whom it is spoken, to wit, to all *Persons*, and *Times*.

- | | |
|--|--|
| <p>1 It concerneth
all persons, either</p> | <p>1 <i>Indiuiduall</i>, every singular Christian.
2 <i>Collectiue</i>, or Christian Churches.</p> |
|--|--|

Times.

- 2 This Precept is spoken to all, both persons and Churches in all *Times*, during the warfare of this world; whether in time of new plantation of the Church, or ancient continuance; in the Summer of flourishing peace,

peace, or the Winter of bitter persecution; in the Spring of our iolitic, when we should sacrifice our tender yeares vnto the Almighty, or in the declining of our drooping age, when we expect like ripe sheaves to be brought into Gods barne; in the *dayes of our youth*, when wee are to remember our Creator, by holding our selues fast vnto him; or in our decrepid old age, *when the keepers of the house tremble, and the strong men bow themselves, and the grinders cease, and those that looke out of the windowes bee darkened*: that is, *per totum vitæ curriculum*, during our whole race and pilgrimage in the *Mesech* of this world.

Ecclef. 12. 3.

As for the *Persons* whom it concernes; first, *Individually* the Spirit standeth at the doore, and knocketh at the heart of euery Christian, ringing this watchword in his eare, *Tene quod habes, hold fast that which thou hast gotten*. None so great a proficient in Christes Schoole, but needs this lesson to be inculcated to him: none so raw a beginner to whom this instruction can bee vnseasonable. Thou that art but a tender *Babe* in Christ, feed on the sincere milke of the Gospell; and to that end forsake not *vina vbera veteris & noui Testamenti*, the two Pappes of the Old and New Testament; bee not beaten off from sucking spirituall nourishment from them. Thou that art growen vp a strong man in Christ, and hast *sensus exercitatos* to discern betweene good

*Persons.**Bern.*

2 Tim. I. 14.

good and euill, light and darknesse; thou that canst instruct others in the way of truth and godlinesse, *Hold fast thy Depositum*, Lest when thou preacheest to others, thy selfe become a cast-away. And well it is by Saint Paul called the *Depositum* of pledge, a thing committed vnto vs in trust. For as by the law of nature, *redde depositum*, doth bind euery such fiduciary, not to vse the pledge as his owne proper goods, but to bee accountable for it, and restore it when it shall be called for; otherwise is guiltie of injustice, and violating of the *dictamen rationis*, the principles of naturall reason: So here for the treasure of Gods truth committed to our hands, we must acknowledge our selues to bee but *depositarij*, trusted as pledge-keepers, and not as *proprietaryj*, Lords and masters of it: For we are to giue account thereof *in illo die*, in that great day of generall Audit, when euery one of vs shall be called to a reckoning how he hath discharged his trust.

Wherefore for the better endeering this possession; first remember how thou hast receiued it. Secondly, foresee the dangerous meanes which draw thee from it.

The first is, *Vnde habes*, from whence thou hast it.

The second, *Quomodo non tenes*, by what meanes thou dost lose it.

First, whence hast it thou?

I By Baptisme, whereby thou hast put on Christ,

Christ, Galat. 3. 27. whereby thou art buried with Christ, whereby planted together to the likenesse of his death. Rom. 6. 4.

2 By the *Preaching of the word*. When thou wert but a young twig, thou wast ingrafted by Baptisme vnto Iesus Christ; now after thou art growen to be a stronger branch, thy root is watered by Gods Planters, whose instructions distill vpon thee as the raine, whose doctrine doth drop as the dewe, or as the small raine vpon the tender hearbe, and as the showers vpon the grasse. Deut. 32. Paul planting, *Apolo watering, God gining the increase*; who affordeth the Sunshine of his grace for the helping thy growth and fertilitie, and vouchsafeth in patience to expect thy fruit these diuers yeares, pruning thy boughes with the rodde of chastisement and affliction; nay, descending yet further, to dig and dung the hungry soyle about thee: but if after all this planting, watering, pruning, fatning, thou shalt remaine still barren, and *cumber the ground*, euen to the hindering of other plants from thriving, what canst thou expect, but that the axe or hatchet of Gods iudgement should stub thee vp by the rootes, and thou be cast into vnquenchable fire?

Deut. 32. 2.

Secondly, the manifold dangerous meanes of loosing our *Hold* by, may be reduced vnto these three, *Rapto, Furto, Dolo.*

The first is, *violence of Robbery*, when as by

D

strong

Cyprian.

strong hand inuasion is made vpon vs, to quit and forsake true Religion for feare of death and persecution. So in the *Primitive Church*, some by the violent torments of raging persecutions were through humane infirmitie driuen to let goe their Hold, being not able to resist *ad sanguinem*, vnto blood. Whereupon some did temporise, conforming themselves to some outward actions of Idolatry; others deliuered vp the Books of holy Scripture to the Pagan persecutors, who thence were called, *Traditores*. These (alas) did *humanū pati*, shew themselves to bee but men, not being able to keepe vpright the ship from wracke in such violent and tempestuous stormes.

2 Furto.

Math. 13.

The second meanes of dispossesting vs of our heauenly treasure, is *Furto*, by *Stealth*; that is, when either the cares or pleasures of this life, fulnesse, plentie, peace, politike complying with others, conforming our selues to our neighbours or companions, doe seduce vs to imbrace this present world, and to tread Gods truth vnder our feet: when we permit by conniueance and sleepinesse, the tares of corruptions to be sown amongst the wheat Gods word and truth: that is, when *timens, the wicked one stealeth away the good seed out of our hearts*, and scattereth instead of it the banefull and poysonous seeds of corruption, both in doctrine and manners. For so by Gods iudgement it commonly commeth to passe,

passe, that degeneration in the one, begets a
 corruption in the other: where no due care
 is of preserving the truth of God in sincerity
 of Religion; there God suffereth one sinne to
 become the punishment of another, by conse-
 quent lewdnesse and impuritie of life, which
 then & there hath greatest dominion, where
 the Gospell is bereft of free passage, where
 corrupt superstition and dotages haue thrust
 out of the throne true Christianitie, where
 the weed, and rust, and canker of late inuented
 and obtruded nouelties haue ouergrowne and
 almost eaten out the pure gold of Apostoli-
 call Doctrine. And as this is most iust; so is it
 in it selfe in naturall reason most probable.
 We see by experience, that he who hath held
 a *cord* with both hands, if hee let goe the
 hold with one, he is the lesse able to hold fast
 with the other. The *Anchor of our hope* is
 pitcht, not below in the bottome of the Sea,
 but aboue in the highest heauens: with both
 hands wee hold fast this Cable; the one stic-
 king close vnto God, by holding to his truth
 in Religion, the other by remaining constant
 in puritie of conuersation. If we doe but let
 slacke one of these our hands; though the
 Angell of God, yea God himselfe should crie
 loud vnto vs, *Tene quod habes*, yet hardly shall
 wee bee able to maintaine our hold with the
 other.

The last meanes of losse is *Dolo*, by *Fraud*,
 D 2 which

3. *Dolo*.

which is practised vpon vs by the Deuill, by the world, and the flesh; by wicked and lewd company imployed as their instruments; and this engine likewise worketh vpon vs in both the objects, both of *Pietie*, and of *Honestie*, both *in dogmaticis*, in the doctrine of faith, as also *in moralibus*, in peruer-ting our liues to vitiousnesse. The deceit in this kinde is different from the former, be-cause there the Deuill gaineth ground of vs onely by *Surreption*, possessing our minds and affections with present apprehension and ti-tillation of pleasure, which so transporteth vs, as that the vnderstanding is lulled asleepe, and considereth not the losse and danger. But in this a kinde of *Compensation* is pretended by way of bargaine or exchange, and our wander- ing soules are possessed with an opinion of Truth and Pietie, when wee runne headlong into iniquitie or errour. Heere I say men are dealt withall as by Commutation, to leaue that which they haue, for another doctrine which is pretended to be better, though in- deed nothing but counterfeit, and gilded ouer with the forged lustre of beautie, and orna- ment of outward pompes, feeding the eye, and possessing the captiuated senses of the simple: wherein wee behold the deceitfull boldnesse of the great enemy and his insti- tuments; who being as Saint Peter speaketh, *themselves the seruants of corruption, yet pro-*

mise libertie to them whom they seduce. And this is that snare of the Deuill, wherein they are caught to doe his will; which as it is powerfull in inticing vnto morall crimes, so much more doth it worke vpon the weaker members of the Church, to seduce them from the truth of the Gospell, and to carry them up and downe with euery wind of doctrine.

But who, or what am I (reuerend, honorable, and Christian Auditory) that presume to take this taske in hand, to vtter this Text with these polluted lips? Can I vndertake to speake the words of exhortation vnto Constancie, who my selfe haue been so late an example and spectacle of Inconstancie? Can *Tene quod babes* sound well out of the mouth of him, whose actions haue spoke too loud, *Emisi, amisi quod habui*, I haue left and lost that which I had, and ought to haue kept. So many worthy Spectators, and iudicious Auditors as I behold this day, may be as so many witnesses or accusers to stop my mouth, or at least to open it to professe, that I am vnworthy to bee a Physician to others, who haue had most need to heare that voyce of *Cura teipsum*, Physician heale thy selfe.

Most true it is, that my foot, hand, and heart haue been taken, and too long held in the *Snare of the Fowler*, and carried away captiue into *Babylon*; where, if I consider mine owne demerits, I deserued to bee held in the

chaines of spirituall captiuitie, and to be kept perpetuall prisoner in the dungeon of Error, Superstition, and blindnes; wherein my guilt hath bin the greater, in that mine hands haue not been beaten off from this Hold by the violent force of persecuting terror, but haue been willingly and wilfully stolne away by mine owne corrupt and carnall passions. For which mine obliquitie and grieuous defecti-
 on, as formerly by penne, so heere by voyce, & before this Congregation, I humbly craue pardon of our most reuerend mother the *re-
 nowned Church of England*, then also of the spirituall Fathers, these Churches lights and guides, the *Lords Bishops*, and of my venerable brethren the rest of the *Ministry*, and generally of this and all other Christian congregations, whom no doubt I haue scandalized. But aboue all I implore the mercy and indulgence of my heavenly Father, that hee will vouchsafe to imbrace mee his returning *Prodigall Child*: giuing him all humble and hearty thanks, that hee hath reduced vnto his fold, this wandering and diseased Sheepe, and to our euer blessed Sauour for daigning in his mercy, to looke backe vpon mee with his gracious eye, as he did vpon his lapsed Apostle. It was thy mercy (Oh sweet Sauour) which raised me out of that stupiditie, and made mee to haue a lively sense of thy Truth and mine owne falshood; and there-
 fore

fore as thou diddest vpon the fall of thine Apostle iudge him not the lesse fit, but the more able thereupon to establish others, by saying vnto him *En tu conuersus confirma fratres tuos*. I am therefore not discouraged, but the more emboldned by the sense of my former diseasednesse to stirre vp others vnto constancy in *holding* that faith which they haue receiued.

Thus much for this precept as it concerneth euery christian soule, (and my selfe in particular) to hold his owne portion that he hath, least hee bee left *poore*, and *naked*, and *blind*, and *miserable*, when as perhaps hee thinkes himselfe *rich and well clad and wanting nothing*.

Now (right honourable and beloued Auditory) giue me leaue to insist vpon that subiect, which I take to be principally here intended, namely the inculcation of this precept of constancy vnto the *collectiue members of Christ*, namely, *particular visible Churches and Congregations*. To them the Spirit as to a great and numberlesse Auditory preacheth this whole some Sermon of Perseuerance.

Thou visible particular Church of God, whosoener thou art that hast *receined the Word with gladnesse*, that hast *cast away the workes of darkenesse*, and put on the armour of *light*; that hast abandoned the vanities of Paganisme, and the crooked peruerse errors which

2.

Mat. 13.
Rom. 13.

Rom. i. 16.

Iude. v. 3.

Reu. 2. 10.

Esay. 5.

which follow mans naturall corruption: thou that hast submitted thy neck to the gentle yoke of Christs Crosse, & imbraced the *glad tidings of the Gospell*, and doctrine of sincere faith, which is *powerfull vnto saluation to euery one that beleueth*; Stand fast in that which thou hast receined, strue and wraastle for that faith, *qua semel tradita est sanctis*, which was once giuen to the Saints; loose not by fainting or starting, that Crowne of Honour & sacred reputation, which thou hast worthly got amongst other Christian Churches. Imitate those holy *Confessors and Martyrs, quorum nomina in benedictionibus*, whose very names are blessed. If God call thee vnto a fiery and bloody triall, prize not this transitory life, aboue *the word of life*, Gods Gospell, and aboue *the Lord of life*, Gods only begotten Sonne, and aboue *eternall life*, Gods bountifull and free gift. *Esto fidelis, Be thou faithfull vnto the death, and Christ shall giue thee the Crowne of life.*

Thou that art a *fruitfull Vine*, planted by Gods owne right hand, and watered with the dew of Heauen, take heed that thy branches be not torne away by the violent blast of persecution, when God shall be pleased to suffer such tempests to trouble the lower region of the Ayre in this militant Church. Hath God *planted thee in a fruitfull hill*, senced thee and gathered out the stones from thy Vineyard by

Refor

Reformation; take heed that thou suffer not thy fence to be troden downe; be watchfull, that the enuious man doe not throw in againe those stones by deformation. Be carefull also that thy boughes and limmes be not stolen away by night, by those that creepe through the hedge into the vineyard. Take heed, that the little foxes do not undermine thine inclosure, and purloine away thy best fruit, when they pretend to look another way, and professe onely to request courteous & harmlesse harbour for a while in thy ground: but in the mean time work themselves in, & dig their earths, and bring in their yong cubbes thither, which will soone learne, not onely to climbe vp to the top of the vine, and crop the fairest branches, but also scratch vp the root of it. Of these I will say nothing, let the Spirit speake, *Cant. 2. 15. Take vs the foxes, the little foxes that spoyle the Vines, for our Vines haue tender grapes.*

Cant. 2. 15.

That I dwell not too long vpon Vniuersals, giue me leaue now to descend vnto particular application of this precept, by discussing what kind of Church it most properly concernes, and who are they that fruitfully vse, or peruersely abuse this wholesome spirituall counsell, *Tene quod habes, Hold that thou hast.*

First, for the hauiug; The Church of Rome arrogateth vnto it selfe the prime possession of this spirituall tenure; that they only hold it in Capite from Christ himselfe, in their own head

the *Pope*; that al other Christian Churches are but vnder-tenants, as holding by deriuation of petty leases from this *uniuersall Land-lord*; that they haue an indefeasible perpetuity thereof, as intailed vnto the Pope, *sibi & heredibus in perpetuum*, to him & his heires world without end; that other Churches haue no other Charter of it, then a *Transcript* from that *Originall*, and no longer can hold it, then whilest they are conformable and seruiceable in Tenancie of vassalage or villenage *to the Lords of the Mannor of Rome*. A vaine fond incroching forgery of vsurpation, as authenticall as the pretended donation of *Constantine*, of the patrimony of Saint *Peter*, and other priuiledges vnto *Siluester* the Pope.

1. Cor. 14. 36.

1. Cor. 1.

Esaï. 2. 3.

Tertul. de Pra-
script. aduers.
Hæres.

To these we may wel say with the Apostle, *Came the word out from you, or did you preach the same, or were wee baptized into the name of S. Peter, or S. Paul?* If *Prioritie* imply originall tenure in faith, surely *Ierusalem* must bee the grandmother Church. For *de Sion exiit lex*, Out of Sion shall goe forth the Law, and the word of the Lord from Ierusalem.

The ancient Fathers reckoned not one, but many, *Ecclesias matrices & originales fidei*, motherly originall Churches, wherein the faith was planted seuerally by diuers Apostles, not by one. And therefore whersoever any church can shew conformity vnto the Charter of the Scriptures, it may rightfully plead this *Habeo*

as well as any other the Church of the world.

As for the church of *Rome*, we deny not but in the primitiue and better times, it might well say *Habeo*, I haue this pledge of Truth, & *Teneo*, I keepe it intire and sincere: But the present Roman Church, or rather the Papall faction in the Westerne Church, hath long since left that *Hold*; the present Church there hauing little else but locall prescription for proprietie herein.

The ancient *Christian Romans*, according to the instruction of the great Apostle expressed vnto them, were not ashamed to hold, that we are *iustified freely by grace*. The present in *Rome*, or depending on *Rome*, imbaseth this doctrine, by mixture of *workes*, *preparatory*, *satisfactory*, and *superrogatory*.

The old *Christian Romans* were so obedient vnto their Instructors, as to imbrace his doctrine, when he said, *Let euery soule be subiect to the higher powers*. The now *new Romanists* subduce from this yoke their Clergie and Votaries; nay they subiect the Scepter of Princes to the Popes becke.

S. *Chrysostome* vpon the aforefaid words of the Apostle, said, *Si Propheta, si Euangelista*, Though thou be a Prophet, or an Euangelist, yet thou art a subiect to the higher powers. And S. *Bern.* *Qui conatur excipere tentat decipere*, He that would except any, goeth about to deceiue. But the moderne Order of *Iesuits*

1.

Rom. 3. 24.

2.

Rom. 13. 1.

Chrysost. in
Rom. 13.*Bern.*

are more learned then these Fathers, and more wise then the very Apostles of Iesus.

3.
Rom. 10. 14.

The ancient *Christian Romans* learned of *S. Paul*, *How can they call on him on whom they haue not beleueed?* And therefore as they beleueed only vpon God in Christ: so in prayer they called only on him. But the present *Romanists* fill their churches & altars of Inuocation & oblation with ten *Saints* for one *Christ*.

4.
Rom. 6. 23.

The old *Romans* beleueed *S. Paul*, when he wrote vnto them *Stipendium peccati mors, the wages of sinne is death*. But the new *Romanists* distinguishing of sinnes *mortal* and *venial*, maintaine, that there be some sins for which death is not due.

5.
Rom. 6. 23.

The old *Romans* beleueed, that *eternall life is the gift of God*; but the new, that it is due to the *worth of good workes*.

1 Cor. 11. 26.

The ancient *Christian Romans* learned (no doubt) the same doctrine of this Apostle, which he taught their brethren the *Corinthians*; *As oft as yee eat this bread, and drinke this cup, ye shew forth the Lords death vntill he come*. But the new *Romanists* robbe vs all of the *Bread* by a pretended Miracle of *Transubstantiation*; and the *Laitie of the Cup* by a trick of *Concomitancie*.

But I am not here to read a Lecture of the differences and degenerations of the present Roman Church, which are soundly and plentifully demonstrated by the lights of the reformed

formed Churches in their controuersall Bookes. Only this I inferre, that of all Christian Churches that I know extant this day in the World, the Roman troope, (especially in the superlatiue Tenents of the Iesuites) can least of all iustifie themselues and say, either *Habui quod teneo*, I had it from Christ, that which I now hold; or *Teneo quod habui*, what I receiued from Christ and his Apostles I still maintaine intire and incorrupt; such redundancie of *Articles* added to the *faith*, which are not of *faith*, such enervation and corruption is there of those which truly belong vnto Faith. So that in obedience vnto this diuine precept of *holding that which we had from Christ*, we cānot hold with thē, but must hold against them that withdraw vs to Antichrist.

As they hold not *what & where* they should, so do they peruersely and vehemently labor, to take and maintaine *hold* where they should not. And therefore there wants not in the Court of *Rome* a politicke care of maintaining this principle, *Tene quod habes*, let nothing goe that may be gotten by pretence of *Saint Peters Keyes*, *Saint Pauls Sword*, *Interdictions*, *Excommunications*, *Crusadoes* & such like. To this end hath beene abused the simplicitie of christian people, and the deuotion of Christian Princes, to the increasing of the Popes spirituall power, and the erecting of a temporall.

Some thinke that the Sea when it gaires vpon the Land in one place, by swallowing vp some Townes and Villages, it looseth in another; but sure the more swelling waues of the Sea of Rome, whersoever they incroach, cannot abide any rampire against such inundation, nor will loose any foot of ground gotten; so *Vniuersall Oecumenicall* is the *Roman Ocean*: And where Papail vsurpation hath beene once beaten out, the hunger is more sharpe to enter againe. They that say *Tene quod habes*, will much more busily sweare for *Redime quod habebas*.

No marueile then if they besiege and set hotly vpon a reformed Church, whereout in former times they sucked no small aduantage, as appeares by one Pope that well vnderstood the commodities of England, who said, *Verè hortus noster deliciarum est Anglia, verè puteus est inexhaustus, et ubi multa abundant, de multis multa licet sumere*. Verily this England is my Paradise, it is a plentifull Well that cannot bee drawne dry, and where there is Gods plenty, we may take enough and spare nor.

There is a strong fenced Towne in the Low Countreyes, which at this present suffereth great distresse by a violent siege, which assault no doubt is the hotter in the Enemye, because that Towne being the inheritance of a great Prince, was of late rescued out of their hands. Let vs at least so farre make this our owne

*Vid. Mat.
Paris.*

Breda.

*The Prince of
Orange.*

owne case, as to applie this to our spirituall vse, to consider with what heat and hungry desire the Papall faction endeauours to lay againe vpon vs that their yooke of bondage, which we not many yeares since, haue by Gods blessing shaken off. And long may they vainely long to intrude againe into this Paradise to trample and devastate it, with their Superstitions and corruptions.

Yet for our better caution, that wee may claspe our hold the faster, let vs take view of some of their forces and engines, by which they would beate off our *hold* and maintaine their owne.

I will not search into those vtuall engines & fortifications which they set vp in euery corner. Their Churches pretended *Vnitie*, *Vniuersalitie*, *Visibilitie*, *Infallibilitie*; their multitude of *Saints*, of *Potaries*, of *Miracles*, and such like generall Arguments. I will only touch vpon those their devices and employments which more neerely cōcerne vs in this Church and State, being their *attractiues ad habendum* and *retentives ad tenendum* for the Roman cause. Of diuers of which kinde I haue made more large declaration by my Pen heretofore, not here to be repeated, but only some adioynder thereto to be made of some particulars since come to my notice or remembrance.

Amongst which I must first acquaint you with

Planting Agents and Emissaries.

with their *planting Agents & Emissaries* for the gaining men to their partie by acquaintance and subtil insinuations. To that end there hath beene a proiect of the Iesuities to plant their fellow-Iesuities and other Priests, not only in the Suburbs (which they count well furnished with that stuffe) but in euery streete within the walls of this honourable and religious Citie. Whereto they haue made a note of such Citizens as they thought they might make vse of to afford them house-rome. One whom I wel know was spoken to, to helpe to procure lodgings for them in such parts of *London* as he was acquainted in. Nor is this seducing office appropriated to the Ecclesiastickes only, but further transmitted to other Laicke *under-Emissaries*, who shall walke sometimes vnder the vocation of *Physicians*, whereof one shall carry Popish Books with him to mens houses, and shall tell them that two or three of them bee such as haue beene shewne to our best Protestant Diuines in *England*, who haue acknowledged that that they cannot be answered. Another when he comes to administer Physicke shall aduise his patient to leaue his Laicke profession, and studie Diuinitie, not in the petit Vniuersities of *Oxon* or *Cambridge*, but in the more excellent Vniuersities of *Doway*, *Saint Omers*, *Paris*, *Valledolid* &c. Another of that straine shall be so nimble as when he commeth to his

his Patient, hee shall intice away his young schollerly seruant, and conuey him against his Masters will priuily beyond the Seas. Nay, yet lower Sciences shall bee a disguise for such vnder-suborned Agents, as *Teaching of Musicke*, and *Dauncing*; the end whereof must be to make their Schollers turne their heads and heeles, till they caper out of their Religion.

I name none, lest I should seeme rather to be an accuser in bitternesse against the Adversary, then a monisher in charitie and dutie to my Country.

Their next engine is, *Their working upon the discontents of young Schollers*, and magnifying their parts and deserts, by bemoaning the neglect had of their worth in our Schooles and Colledges, extolling of the Discipline and Industry, eminent Learning and reward in the Seminary Colledges beyond the Seas, offering them meanes and oportunitie of transportation, with Letters Commendatory in their hand, and money in their purses.

Hereof I haue formerly giuen some examples, yet now will adde, how in their holding fast yong *Profelites*, they exercise (though preposterously) this precept of *Tene quod habes, Hold that which thou hast gotten*; which they doe not onely by *glosing arguments*, and idle books of *Miracles, Visions, and Renelations*, by

F

which

2.
Supplanting
yong Scholars

Eight English
Colledges in
Spaine.

Math. 27.

which they work vpon the mind & fancy; but also they adde an externall meanes of suretie, not much vnlike that which the *Jewes* vsed against our Sauour after his Passion, who set a *sure guard about the sepulchre, lest he should rise againe.* So these when they haue hoodwinckt and buried any *Profelise* in the dungeon of their Superstitions, they prouide *ne resurgat*, lest he should open his eyes, and rise vp to behold the light of the Truth. And therefore they set a *guard* vpon him, to keepe him from conuersing or conferring with any but themselves.

I haue formerly related of a *Nonice-intended-Nunne*, whom after they had gotten into their clutches, they were so carefull ouer her, that they would not suffer her to step into the street, without one to watch her like a Constable. Whereto I adde, that since I vnderstand of a young *Vniuersitie Scholar*, vpon whom a brace of *Iesuites* gained ground so farre, that he yeelded a kinde of consent of late within this twelue-moneth, to bee transported by them to the Vniuersitie of *Doway*. To which end some money was gathered amongst the *Romanists* for his *Vaticum*. But because the *Iesuites* did not thinke their motiues of Argument to pierce so deeply into him, that they might bee assured of his constancie in that resolution, they added thereto the strong coard of cor-
porall

porall detension, or restraint; and for diuers weekes till hee should bee packt ouer, they kept him in their Chamber close Prisoner without Bayle or Mainepriſe: Imploying of him there in tranſcribing certaine idle papers of theirs, pretended for the Preſſe, written by one of them profeſſedly againſt a *worthie Knight of this Kingdome*. But the young Scholar being (as it ſeemes) not wonted to bee a Reclufe, and liking better to breath a little freſh ayre, ſo ſoone as opportunitie was offered, walked out into the ſtreetes, and meeting with ſome of his good friends, to whom hee imparted the intention of his gadding beyond the ſea; was thereupon diſſwaded, and reclaimed.

*Sir Humph,
Lynde,*

By which *young Scholar* I am likewise informed, that in his time of keeping thus retyred in the *Ieſuites* Chamber, there were daily brought thither great packes of *Engliſh Popiſh Bookes*, by ſome *Traders*, (perhaps not farre from this place) who make other ſhew in outward profeſſion, but are content to make Merchandiſe of Religions on both hands.

As they haue their incroaching hookes to draw in thoſe that are of ripe yeares, ſo much eaſier doe they get into their power and diſpoſall, the *tender Plants*, and very *Flower of our Engliſh Gentrie*: I meane young children of either Sex, whom in their *Nonage*

3:

Theetting a-
way children.

they deprive of English ayre, lest breathing it too long, they should bee imbued with a deepe loue of their owne Countrey, and transport them in forraigne parts, to be planted in Popish Colledges and Monasteries erected to that purpose, to breed in them a distaste and auersion from the present Church and State established in England.

Innocent Infants, who without crime are banished their native soyle, and many of them vnder pretence of an olde *Monke-tricke*, *Cimiliter mortuus*, robbed of their inheritance, which should haue descended on them from their Parents. But in all of them our Estate is robbed, both of their *Persons*, and also of the *Money* allotted for their severall portions.

Of this kinde, since the last Session of *Parliament*, by the care of Magistrates and Officers, there haue beene intercepted from Transportation about the number of seuen-*teene*, whom I need not here recite by their names. But how many passe *sine strepitu*, wee know not. To the examples recounted by me in writing, I will adde one.

A Gentleman of *Barkshire* hauing but one onely childe, a very ingenious towardly Youth, whom he had long kept to Schoole; a *Neighbour-Papist* assisted by a *Priest*, inticed away this young man, and copueyed him to a Monastery beyond the Seas, to the great griefe,

griefe, and almost heart-breaking of his said Father: who beside the losse of his Sonne, was thereby plunged in another mischiefe; hee having purchased the greatest part of his Land in his Sonnes name: and now knoweth not what will become of the same, but telleth mee, hee doubts that the Priests will cause his Sonne conuey it to some Popish friend for their vse; as they are Merchants cunning enough, and need no Broker.

Another of their stratagemis is, *The sealing up of the Booke of God*, and instead thereof filling their hands, and eyes, and hearts with idle superstitious fabulous Pamphlets. A strange tyrannie and scarce credible, had not this latter age produced it, that at the hearing of Confessions, when they begin to rack mens Consciences by recitall of offences against the first Table of the Decalogue; the leading Captaine offence, which they set in the forefront, is mustered forth by asking, Whether they haue read, or so much as cast their eye vpon *the Scripture in a knowne tongue*. Belike too inuisible and insensible is that punishment, which they incurre of *Excommunication ipso facto*, by taking a taste of the Scriptures by any private reading them. Hereto is added therefore the greatest corporall punishment, euen death it selfe. For in the *Inquisition* what is more capitall, then for a man to be detected to haue had in his bosome

4.

Waste paper
deere sold.

1 Cor. 14. 20.

or house, that dangerous poyson which wee call, *The Booke of God*. But in the place thereof they send abroad, and load them with frothie, chaffie, muddy Pamphlets of fabulous Miracles, wherewith they feed the course stomacks of their ghostly children, being indeed (though against *S. Pauls* counsell) *very children in understanding*.

When the fogge of Popery so ouerclouded a great part of the world; it is not so much to be wondred, that men groaping in the darke, should take such *stones for bread*. But now that mist is (God be thanked) dispelled, *per lumen Euangelij*, by the light of the Gospell; (and long may this day-light last, without night, without eclipse, without cloud.) Now what a stupiditie is it in a Christian Nation, that any of those that liue within kenning of Euangelical truth, any that breath the ayre of this Citie, and other places where Gods true worship is taught, and these vanities blowne away with the blast and breath of Gods Messengers: that any English man or woman of common discretion should apply their eare or eye to intertaine such lewd, vgly, monstrous fables, as are obtruded vpon them? The greater is the guiltinesse of their *ringleading Masters*, who professing to bee guides to the blind, and spirituall Instructors of their Catholike children, dare in the face of the Sunne forge such Mountebanke trumpery, and

and farce Bookes with them on purpose, *ad tenendum*, to hold their slavish followers in blinde dotage of false grounded deuotion, and *ad habendum*, to get money out of their purses, for such false sophisticate ware. I knowe some Popish Masters, who make it their Rent and Reuenew, to become Brokers in this kinde. Their Fables, I haue recounted diuers of them, *ad pudorem scriptorum*, perhaps *ad nauseam Lectorum*, to shame those forging Writers, and I doubt to the wearying and cloying of my Readers.

I will not trouble the patience of this Honourable and Venerable Auditory with recitall of such trumpery. Yet if any one list to haue a taste, let him consider whether it bee not a profaning of Gods Ordinance, to magnifie the power of Excommunication by such ridiculous inuentions as this; to wit, in their Booke of Miracles, called *Pratum spirituale*, I find one of these iolly Tales, that

Once vpon a time there was a Crow, or Lacke-daw had stollen a gold ring; and there-vpon incurring the Sentence of Excommunication, refused to eate, and pined away, till an Abbot absolued the Crow, and then hee was in good liking, and iocund as before.

I say nothing, but in the Greeke prouerbe, *his alimentum*, such vsuauory food is fit for nothing, but to be thrown out to the carrion Crowes.

Another kinde of their engines may bee

Indul-

A Iack Daw
loued gold
well, and so do
those that tell
this tale.

You may read
likewise of
Sparrowes ex-
communicated
Discip. Ser. 69.
de Tempore.

A Rauē ex-
communicated
for breaking
of a Church-
window, *vid.* a
booke intituled,
The life of
Leo Tuscanus. printed at *Col.* p.
264. since no
Rauē will
come within a
mile of that
Church.

Indulgences, Crusadoes, and Iubilees. These are a kinde of Handmaids and attendants vpon *Romish auricular Confession*, they being indeed little else, but *Absolutions* of the largest size, and dyed in the deepest graine. These are very fruitfull hookes *ad habendum*, for the Papacie, which seldome come home vnladen. But this engine worketh another way then the former: They vpon the *Iudgement, Conscience, and Person* of those whom they take and hold; this vpon the *Purse*.

Iubilee-Faire,

The Popes grand Staple Faire, which was wont to bee once in an hundred yeares, in imitation of the *Gentiles*, and after once in fiftie yeares in imitation of the *Jewes Iubilee*, (which was meerly proper to those people:) Now by degrees, for the better aduancing of the reuenewes of the Papall Exchequer, is multiplied to euery fife and twentieth yeare. And now at next *Christmas* will the wheele be come about, which grindeth good griste for the Romane Batch. The most grosse and palpable Invention for the squeesing out money from the people, vnder the pretence of Deuotion, and acquittall from sinnes, that euer was put vpon the *Christian*, nay *Heathen* world. As if there should come out againe a Decree from *Augustus Caesar*, *That all the world should bee taxed*: so packe they vp their money for *Rome* from all quarters. Nay, and many cannot bee content to *send*, but they will

Luke 2.

will needs bee their owne Carriers : so sicke are they of their money, so weary of resting in quiet at home, that they are *astro perciti*, driuen with a gad-fie to sally ouer the *Alpes*, or to plough the backe of diuers Seas, to visit the *holy Fathers* Iubilean pompe, to see him *portatum humeris*, to ride on Cockhorse on mens shoulders, and with a golden hammer to beat open the gates of a *typicall Paradise* : where a parjet wall being to bee broken downe by the Pope, happy is hee that can get but one crumme of the holy mortar that is scattered. Their money they are sure to leaue behind them, and in stead of it, what bring they home? A few *Boxen beads* sanctified by the Popes *Benediction*, or *Copper Meddals*, *Brouches*, &c. A worthy bargaine, for men to *repuerascere*; like children to crie to goeto *Bartholmew Faire*, that they may bring from thence, *Babies*, and *Rattles*, and *Hobbie-horses*.

I thinke God hath set England in a faire large distance from the head Citie that beareth *dominion* ouer the *Nations*, to keepe vs from gadding so farre vpon trifling cause, but

*Necquicquam Deus abscidit
Prudens Oceano dissociabili
Terras.*

In vaine hath God by his wisedome diuided kingdomes by the Sea. It seemes *Sea* nor *Land* cannot fetter some of our Nation from

I haue heard of one who hauing gotten a piece of mortar, sold it by the way home for a good round summe of money to beare his charges.

Horat.

chafering in person, at that Money-Mart, which openeth shortly.

I know some who lodged in the Suburbs of this Citie of late gone thitherward, and are like to returne home, purged more certainly of *Siluer*, then of *Sin*. A certaine *Iesuite*, whom I could name, was within these few dayes preparing to packe forward, and because he was loth to go emptie or vnladen out of *England*, eagerly inticed a yong youth (being a Scholar at a famous Schoole within the circuit of this Citie) to goe with him, telling him, that now during the time of *Iubilee*, *Rome* was open and free for any that would come thither.

6.

The Story of
Father Lawrence.

I cannot omit to speak something of their *Fantasticke trickes*, vsed to allure admiration, and credulitie of miraculous exployts. Of which cogging stampe, is that Tale which one *Father Laurence*, a *Iesuite*, now or of late about *London*, reporteth of himselfe, That he in his minoritie was by Miracle transported to a *Monasterie* in *Spaine*, where he continued diuers yeares, and neither himselfe, nor any other knew his name; till there appeared vnto him as hee was at his Deuotions, *Saint Lawrence*, who tooke vnto him and said, *Thy name shall bee called for euer hereafter, Father Lawrence*: And so the Saint hauing spoken thus, with other words vnto him, departed. Afterwards one of his fellow-*Iesuites*, who liued in the

the Monastery with him, came to his chamber, and by very instinct saluted him by the new name of *Father Lawrence*. Whereat this *beauen christned Father* was much astonished, and marueiled how this other *Iesuite* knew his name. But hee presently spake thus vnto *F. Lawrence*, The same Saint hath appeared vnto me also, and bade me goe to your chamber, and salute you by this name. This *Father Lawrence* was shortly after by the *Superiour* of his Order sent into *England*, where in the Person of *Saint Lawrence* hee doth giue *Benedictions*, and pretends to cure diseases, and doe strange miracles.

Another like trifling tricke is that which of late hath been vsed by some *Iesuites*, whose names I know better then the *Monks* of *Spain* knew *Father Lawrences*. They vpon *S. Valentines* day, chusing some female *Saint* for their *Valentine*, one takes *Saint Agatha*, another *S. Clare*, another *S. Lucie*, another *S. Catherine*, another *S. Cicely*, &c. I asked them what they meant to chuse such *Valentines*. They answered mee, that in respect of their *Vow*, they could haue no *Valentine* that liued here vpon earth: and in regard of their *Angelicall* life, they were to chuse *Valentines* in heauen. I asked them, whether they thought those *Saints* knew that they had chosen them for their *Valentines*. Oh yes, say they, we shall be honoured all this yeare by that *Valentine* wee make

Priests Valentines.

choice off, & she will intercede for vs, and to some of vs our *Valentine* doth appeare in visible bodily shape, telling vs what to doe all the yeare after. And for my part, I thinke as truly for seauen yeares after.

Surely I was not very nimble of beleefe when they told me this; but since I haue thought that those great Fathers the *Iesuites* are not alwaies so well aduised as they may, when they will thrust vpon *Vniuersitie Schollers* and *Ecclesiastickes* this and the like palpable fictions, which me thinkes were grosse enough to put vpon silly women and ignorant Rustickes.

*The Maid
with the flaming
Apron.*

To say nothing of the *Maid* with the glittering or *flaming Apron*, who diuers yeares since was *adored* rather then admired by some in this Citie, & yet remaineth in a *Nunnery* beyond the Seas, whither diuers repaire to her for *Benediction*, whose tricks if they were well examined, would proue little better then those of the *Nunne de la Annuntiada* in *Spaine* condemned for *Imposture*. I am beholding to another of that sexe of whom I haue formerly related some iugling mirabilarie tricks acted of late in this City, in pretence of *drining out Devils*, who (least any should thinke that I haue wronged her in my narration) spinneth the same thred now beyond the Seas at *Saint Omers*, vsually spitting out pinnes, and reported also by the credulous

lous to cough out flames of fire. She thus *repossessed* is againe to be *dispossessed* by the mighty force of our *Father Flood*, and another *Father Thunder*, two potent *English exorcists*. In which action the inhabiting *Deuill* cryeth out at *Thunders* approach, as if *Beaen- ges*, the *sonnes of Thunder* were in presence, and made the *Deuills* to tremble with the Apostolicall gift of *miracles*.

A more fresh and *Domesticke* example then this I haue learned within these few dayes, concerning a certaine *young woman* in this Citie sometimes a *Protestant*, who pretendeth to be vexed and *possessed by a Deuill*. And thereupon by the spirituall Masters diuers *collections of Money* haue beene made as intended for her reliefe. And the better to draw on these *Contributions*, shee is vsually brought to their *Solemne Masses*. And within these few weekes to shew how the *Deuill* was vexed by those *Romish gesticulations*, she *roared with a very loud voice at the time of the elevation*, to the wonder of many the gaping admiring *Spectators*. She saith she hath beene possessed with this *Deuill* these foure yeares, namely a little after she turned *Roman Catholicke*, and that the inhabitant *Deuill* doth often now tempt her to goe to Church, which as her Masters teach her *is to fall into present damnation*.

It seemes this is a very *hungry Deuill*, which

The collapsed Lady repossessed.

Mark. 3. 17.

A young woman in London now possessed.

must bee fed so insatiably with new Contributions, (especially on great Saints dayes when there is the chiefeft concourse of people to those their solemne meetings) though somewhat, I make no doubt, is intercepted by the Collectors. And that it is no *politicke Devil* some thinke, that chose rather to enter into her when shee was a *Roman Catholicke*, then when shee was a *Protestant*. And verily I thinke he is so *gentle*, that if those contributions (so often made for her) cease, he will easily be intreated to leaue his habitation. But I leaue the examination of this to him that sits on our *Throne*, his *Maiestie*, who hath a happy gift in discouery of such Impostures.

7.

Iesuitesses.

But I forget all this while another of their Engines, very profitable and comfortable for their *hauiug and holding*, which is, certaine *New Orders* vpstart in this age, fitting that vpstart Religion. Wherein is most remarkable a new bred and new hatched Female Order of *Iesuitesses*, first vndertaken by an *English* woman, called *Mistris Ward*: which societie the *Holy Father* though requested thereto, some few yeares agoe, did not then thinke fit vpon some important reasons to allow. But now belike it is concluded, that *Masculine Iesuitisme* will not bee ouerclowded, but rather supported by this *ssociation*. And the *Decree* is passed, that it may be, and is an Order established, and a

Fe-

Female Colledge erected for them in *Naples*, whither diuers of our *English Iesuites women* are gone to be engrafted into that new found stocke. And sure there is a suitable faireboding signification in the very name of that place, it being *Nedra* is the new Citie, which well befits *Nedra* these new Nunnes.

And as in masculine Iesuitisme, there are not only professed Votaries of Chastitie, but also *Lay-brethren*, married men, appendant to that Order; so in this Female institution there are, and will be (no doubt) not only Virgins and Widowes, but also *Lay sisters* abiding still in state of Marriage. Of whom, if any will needs be gadding beyond the Seas, I wish that they may not be called home againe *ad cohabitandum*. Then perhaps the *Men-Iesuites* in *England* shall haue lesse dominion ouer great Families in this Kingdome.

For all kind of Iesuitisme infusing such high spirits, why should not the *Lay sisters* of that *Seraphicall* societie thinke themselves wiser then their husbands, and spurne against *Saint Pauls* precept, which bindeth them to learne of their Husbands as home, especially when as the ayme and end of this new Order is (as I am well informed) that as some of them are to remaine retired in a *Nunnery*: so others of the more practicke straine are to continue an *Oeconomicall* life in
England

1 Cor. 14.35.

The Iesuitesses
in England
are very Cen-
sorious and
bitter against
those Roma-
nists that take
the Oath of
Allegiance, or
defend it.

Rom. 7. 2.

England, and partly at their owne home, partly at other houses to imploy themselues in instructing, and *Catechising* others in the Mysteries of the *Romane doctrine*. Which Office of catechising, I thinke, will haue but a nominall difference from *Preaching*; and so we shall haue among them (that which they absurdly impute to some in Reformed Churches) *Women Preachers*.

Nay further out of the grounds of *Iesuiticall Logicke* (according to which, these Mistresses must bee bound to Catechise) it will follow that Saint Pauls principle will faile, whereby the wife is *intenu*, and bound by the Law to her Husband so long as he liueth. For if Iesuiticall exaltation doth exempt a man from subiection to his lawfull King, why shall not (*à paritate rationis*) the imparting of this sacred Order to a woman, exempt her from obedience to her Head the husband. And if once those Prophetesses get head against their head, there will bee no neede to say to any of them, *Tene quod habes*.

Lastly, to proceed *ab imperfectioribus ad perfectiora*; nay, *ad perfectissima*, to the most exquisite and refined incroachers, the masculine Iesuites themselues; and to omit whatsoeuer I haue formerly by penne noted concerning their late inuentions and stratagems. I adde concerning them in generall, That in
England

England they doe not onely exceed perhaps in treble proportion of number all other Orders and Priests, but also of late yeares heere are growen to that absoluteness among other *Romanists*, that they contemned the late new-coyned *Bishop of Chalcedon*, and denied subiection to him, nor would appeare at all vpon Citation before his *Reuerence*, though hee thought hee came full fraught with faculties from his *Holineesse*, for Iurisdiction ouer all their *Seculars* and *Regulars*.

I know not what Myſtery there may be in the Court of *Rome*, in giuing to diuers men opposite Iurisdctions, and mutuall exemptions; but I haue ſcene a Preſentment that was made by the Church-wardens and ſworne Officers of a Pariſh within the circuit of this Citie, about *Eaſter* laſt, that a certaine man there named was a *Ieſuite*, and *Keeper of the Popes Priuie Signet*. By which Title perhaps is intended ſome transcendent facultie committed by the Court of *Rome* to that *Ieſuite*, for which authoritie ſome ſpeciall new Scale might be appointed and appropriated, which in ſemblance to the Engliſh phraſe might bee called, *The priuie Signet*.

But to let paſſe theſe inwards of the *Ieſuites*, and view them onely in the outſide of their habit and apparell in *England*. I haue formerly giuen the character of them in their coſtly and ruſſianly brauery; and then I conſidered

H

that

I haue ſcene
the *Proceſſe*
againſt this
man, by which
he was excom-
municated.

that kind of disguise as tending to the hiding them from the notice of Magistrates, or to their more easie and vn suspected insinuation into all companies, to draw *Profelites* to the *Roman* bent: but since I find, that it moreover armeth them with boundlesse libertie against Ciuill and Morall lawes.

1. Hence is taken better opportunitie for professed solicitation of *Chastitie*, which if they went in grauer habit, would perhaps bee checked by modestie.

I know a vigorous *Iesuite*, who being attired like a Gallant of none of the lowest ruffe, is said to haue vsed the title of a *Torkshire Gentleman* of some hundreds yearly reue-new. Hee often repaired to a house within a Parish of the Suburbes, where lodged a female Guest, to whom (notwithstanding his Vow against all earthly *Valentines*) hee became a *Suitor*, and promised her Marriage: and for the better assuring her that he would marry her, pretended he had gotten a *Licence* to that purpose from the *Ordinary*; which Licence hee shewed to diuers of that family, the more to worke vpon the womans credulitie. In fine, he got that he came for, and then this Gentleman vanished.

2. As this incongruous habit imboldneth them against the seuenth Commandment: so doth it much more against the sixt, *Non occides*. They that by their Priesthood should beare

Saint Giles
Parish in the
Fields.

beare about them *Arma tantum spiritualia*, change them in *arma militaria*, the weapons of a Souldier; nay, sometimes of an *Assasine*, or *Cut-throat*.

The care of this concerneth them in authoritie: but me it concerneth nearely, in regard of danger vndergone, and future protection, which I implore.

Not about three moneths since, when I passed along the open street in this Citie, about the middle of the afternoone, walking in Gods peace and the Kings, after a slight salutation I was set vpon by one of that *Iesuiticall* brood, well knowne to mee, and then attired in coloured clothes, white Bootes, with a head of long shag haire, armed with a long narrow Sword, visible, & inuisible, a Stiletto, a weapon I trow condemned in forraine Nations, but ordinary furniture for the Yeomen of the Popes Guard heere in England, (I meane the *Iesuites*, as well *Clerick* as *Laick*;) With this weapon, being made so poinant and deadly, that it would pearce, as is thought, reasonable good armour, hee assaulted me: but by Gods helpe I evaded. And for his commitment, I had the ayd of the iustice of this honourable Citie, by the authoritie of the right worthe the late *Lord Maior*, who is by me to be acknowledged, not onely for my priuate protection vpon this danger, but in regard of the publike, for the good estimation and ho-

Sir Martin
Lumbley.

nour which hee hath got by the faithfull discharge of his Office, and the good government of this honourable Citie, to haue well begun, continued, and ended the Circle of his now finished yeare.

And as the Poet speaketh of a Tree bearing golden fruit:

Virg. Aeneid. 6

— *Vno avulso non deficit aliter*

Aureus, & simili frondefcit virga metallo.

*Alderman
Gere.*

One golden bough being pulled away, there buds out another of the same mettall. So for auspication of his *Honourable Successor*, I doubt not to say, that hee will branch forth with the same fruit of care for Religion and Iustice.

*2. Part. Be-
hold, I come
quickly.*

Too long haue I tyred your Christian patience in tracking out the by-paths of wandering Romish waies, which haue somewhat led me out of my direct way; your further permission I will vse modestly in reaching at, but scarce touching the vpper branch of my Text, *Behold I come quickly.*

These words represent vnto vs such a glorious spectacle, as is fit for vs to step out of our doores and throngingly to behold, not as a *transitory Pageant for a day*, but as possessing and imploying the most piercing eies of our soule as long as we can open them and hold forth our heads with expectation, euen all the daies of our life.

Here

Here haue we, first the *Precursor*, a *Iohn Baptist*, going before & giuing warning, *Ecce, Behold* one is comming, who hath beene long foretold and expected: Then *himselfe that comes*, Christ the only begotten Sonne of the Father, *Venio, I come*; though he seeme long absent, yet will hee be euidently present, *He commeth*. Thirdly, here is the *manner* or *pase* of his comming; not leasurely as he rode into *Ierusalem* vpon a slow beast, but riding vpon a swift, running horse, or rather vpon the wings of the winde, *Cito, I come quickly*.

1. *Ecce, Behold.*] This *Ecce* as a watchword of premonition is prefixed to all the commings of Christ mentioned in Scripture. As

Ecce Virgo pariet, Behold a Virgin shall conceiue and bring forth a Child. Esa. 7. 14.

Ecce Euangelizo vobis gaudium magnum &c. Behold I bring you good tidings of great ioy which shall be to all people. Luk. 2. 10.

Ecce venit tibi Rex tuus mitis, asino insidens, &c. Behold thy King commeth vnto thee meeke, and sitting vpon an Asse, and a Colt the foale of an Asse. Mat. 21. 5.

Ecce venit cum nubibus, Behold he commeth with Clouds, and euery eye shall see him. &c. Apoc. 1. 7.

Ecce sto ad ostium et pulso, Behold I stand at the doore and knock. Apoc. 3. 20.

Whence we learne that God hath set this *Centinell* to keepe vs watching and ready to rise when hee shall call on the *suddaine* to vs. Secondly that the *Master* and *Person* requi-
reth our Attention, our Admiration, our
Acceptation of so great and glorious a
Guest.

Mat. 3. 3.

John the Baptists Office we know was to
prepare the way of the Lord, to make the paths
straight, fit for the entertainment of the
Messias; so was this *Ecce* to that Church of
Philadelphia, and to the *Angell* thereof: So
must it be to vs a call for due preparation to
receiue and meete the *Messias*, to adore and
obey him. And verily the way of the Lord is
neuer sufficiently prepared in vs, vnlesse wee
entertaine and obey the Doctrine of the *Pre-
cursor*, Repent for the Kingdome of God is at
hand. Without compunction for our sinfull
liues, and bringing forth fruites worthy of re-
pentance, wee are still but deafe, though this
Trumpet *Ecce*, sound neuer so loud in our
eares.

Mat. 3. 2.

2. *Venio, I come.*

The diuers *commings* of Christ are disper-
sedly set downe in the Scriptures foremen-
tioned: I will reduce them to a brieft.

1. *Virtuall.*

His first *comming* was *Virtuall*, from the
beginning of the world in vigour and power
of Redemption, as he was *agnus occisus ab o-
rigine mundi*, a Lambe slaine from the begin-
ning

ning of the world. So Abraham saw him as come, and his day as present.

His other *Commings* are *Actuall*. And first in *carne*, when he came to man by assuming his nature, when he came *ad suos*, to the *Jewes*, and they received him not. This *Comming* was in *humilitie* and *embasement*, in *forma serui*, in the forme of a *seruant*, to make vs free by suffering bondage.

2. *Actuall.*

His *comming* to *Iernsalem* was *Locall*, both a preparatiue to his *Passion*, and a *prefiguration* of his *exaltation*. *Venit Rex*, thy King commeth, and the royall acclamation of *Hosanna* was sung to him: *Blessed be he that commeth in the name of the Lord*.

3. *Locall.*

There is his *Spirituall Comming* inuisibly, and into our soules by grace and the power of his holy Spirit, to raise vs from the graue of sinne and spirituall death. This *comming* is in *miserericordia*, in mercy.

4. *Spirituall.*

His last *Comming* is *Iudiciall* in *Iustice*, in *Maieftie* and *Glory* to iudge the quicke and dead; to render to euery one as his workes shall be; to transforme the Church *Militant* into *Triumphant*. And this his *comming* is called by *Saint Paul*, the glorious appearance of our great God and Saviour *Iesus Christ*. And our Saviour himseife foretelleth that he the sonne of man shall come in a triple glory, in his owne glory, and in his *Fathers*, and of the holy *Angels*.

5. *Iudiciall.*

Titus. 2.

Luke. 9. 26.

Of these *Comminges*, some are *past*, and not here intended at all, otherwise then by *pre-supposition*. That other which is *present* and daily, namely him comming to his chosen by mouing and changing their hearts, by renewing their spirit, by comforting and instructing their soules, is not here meant otherwise then by *analogie and application*. The last and most vniuersall comming is that which is here promised, *Behold I come*. And this is vsually called his *second comming*, namely, *visible and proper*, wherein it is suitable to his comming by Incarnation, and sensible conuersation; but much diuers from it.

First, in *Manner*, that being in the depth of humiliation, this in the height of exaltation; that in reproach and infirmitie, this in beautie and glory.

Secondly, in the *End* and complement, that being to vndergoe *Death*, this to bring a crowne of *life*; that to be despited and spit on by his enemies, this to *bruiſe* his enemies like a *Potters vessell*, and to make *his foes his foot-stoole*.

Thirdly, in *Time*, that being in the *fulnesse of time* when the vaile of *Mosaicall Types* and Ceremonies was to vanish, and yeeld to the substance; this *future* in another most absolute fulnesse of time, when the whole frame of this Earth is to be taken asunder, and the curtaine of the Heauens to bee withdrawn

Psal. 2.

Gal. 4. 4.

drawne and passe away like a scrowle.

This glorious and finall comming of our Sauour, as it is the Epilogue & consummation of this present World, is by diuers handled by way of declaring the foregoing signes of it, and ayming at the exact time thereof. Both which I vtterly forbeare, lest I should incurre curiositie, and offend against breuitie in speaking of an houre to come, with neglect of the houre now past. I onely propound a brieft touch of plaine Instruction, easie for the meaneest, out of a mystery of the highest: which I reduce to these three termes, *Fides, Spes, Charitas, Faith, Hope, and Charitie.*

First, *Faith.* That we must firmly beleue, that Christ will come and call vs all to Iudgement. A needlesse note, some will say, this being one of the *Articles* of the *Creed*, and a maine principle of Religion. I acknowledge it, and so Saint *Paul* better knew, that hee had taught the *Resurrection*, and yet in the Church of *Corinth*, such Atheisme crept in, that hee was faine to spend a long Chapter, and inculcate many Arguments, to hold vp staggering beleeuers, and refute misbeleeuers.

Nay, naturall reason doth without Scripture prooue, that there must needs bee a future finall Iudgement, to recompence good and euill, which in this world many times are thwarted so preposterously. I will men-

This triple Instruction was for breuitie omitted.

Fides.

1 Cor. 15.

Cur tonis male
fit, & malis
tene &c. Sen.

tion but one ground, and that touched by Saint Paul there; If there were *no hope*, but *in this life*, then pious and honest men were *omnium miserrimi*, of all others the most miserable. And yet such is our weaknesse, such the strength of *Satans* suggestions against the Truth, that wee need to haue this foundation daily more strongly setled and rammed in our hearts, *Veniet Christus ad iudicandum vivos & mortuos: Christ Iesus shall come to iudge both the quicke and the dead*. This is the sure Anchor of our Faith, which fasteneth and secureth our wauiing and floating vessell amidst the stormes of the tempestuous warfare in this mortall life, and keepeth vs from splitting vpon the Rockes of Desperation, whereat many suffer Shipwracke.

2. Spec.

Iam, 2. 19.

Secondly, it supporteth vs by *Hope*, and expectation of the comfortable performance of Gods promises. For with small ioy shall wee acknowledge a second comming of Christ vnto Iudgement, if wee apprehend it onely as it is bent *contra homines*, to take vengeance vpon sinfull men: so euen the *Denils* belecue it, and tremble at it. But wee looke for it with the expectation of *Hope*, and the object of Hope, is *bonum futurum*, a good and ample reward which wee are to receiue. So Saint Paul, *Tis. 2.* vpon declaration of the appearing of the grace of God which bringeth

eth *saluation to all men*, adioyneth thereto our good vse of it, *Expectantes beatam illam spem*, *Looking for that blessed hope of the coming of our Lord and Saviour*. And heere in my Text, it is the insoluble bond, which connecteth the *Precepts*, which formerly I handled with this comfortable *Motive*. For why should wee strue against the world, *ad tenendum quod habemus*, to holde the Faith and Sanctitie which by Gods grace we haue, vnlesse hee who is the *Authour and finisher of this Faith* would certainly come with the *Crowne* in his hand to reward our constancie. Nay, the same Apostle, *Rom. 8.* reueileth to vs, that the very stupid creature is indued with hope of this kinde, as *expecting the reuelation of the glorie of the Sonnes of God*. And therefore in the meane time, though with grieve and groaning, yet with patience, beareth a subjugation vnto seruitude. How much more shall the Sonnes of God themselves, beare their owne burthen patiently for a time, till the restauration of all things come.

The third dutie hence drawn, is our loue to God, & to our brethren; which followeth vpon our desire of this comming, and louing the same. *1.Tim. 4.* *A Crowne of righteousness layed vp for mee, and for all that loue his comming*. And surely, if wee loue this his comming, wee cannot loue sinne, nor the

Tit. 2. 13.

Rom. 8. 19.

3. Charitas.

world, nor our flesh as it is sinfull; and wee cannot but loue our brethren, who shall bee knit together with vs in one bundle, by the Angels that shall gather vp Gods haruest.

3.
Cito.

The last thing we are to consider, is the celeritie of this comming; *Venio cito*, I come quickly. This expectation is not long, our deliuerance is neere at hand. *Venio*, not *veniam*; not I will come, but I am now comming, I come, and that quickly.

Obiect.

2 Pet. 3.3.

Heere the Epicure and worldling objecteth, where is this *cito*, quickly? How quickly, when as so many ages haue passed since his promise was vttered, and yet he is not come. Of these Saint Peter prophecietieth, that *there shall come in the last daies scoffers, saying, Where is the promise of his comming?* Nay, but they arme themselues with a pretended reason from experience: *For since the Fathers slept, all things continue as they were.* Our Fathers haue runne their race, and other generations haue succeeded, and yet the world indures, yet no dissolution of it by any such comming of the Sonne of man to iudgement.

Resp.

That God may be iustified, and men found lyers, hereto we answer.

First, to the *Persons*. Marke what those objectors are, *Scoffers, and men walking after their owne lusts.* The cloud of lust hath darkened in them the light, not onely of religion, but also of reason; *They are willingly ignorant.*

Secondly

Secondly, to the *matter* it selfe. There can be no *slacknesse* in God, *such as men account slacknesse*. Men make a false reckoning of those times and seasons which God hath kept in his owne bosome. To Gods eternitie such times can make no difference; with him *a thousand yeares are as a day, and a day as a thousand yeares*. *Nouissimi dies* are to him all the time of grace after the first comming of the Sonne of man in the flesh.

2 Pet. 2. 9.

Lastly, wee must interpret *iudgement*, not only as *generall* to the whole world, but also as *particular* to every singular man. In the first, Christs comming hath depended many large reuolutions of naturall time, and how long it shall, he only knoweth that *commeth*. In the second acception Christ commeth to euery of vs *Cito*, very *quickly* in a proper sense.

First, in regard of the shortnesse of their liues: For euen those that liue vnto decrepid age, yet passe away *Cito*, *quickly*. The life of man is but a *span long*; our dayes passe like a *Weauers Shuttle*, nimbly; our life ends like a *tale that is told*.

Secondly, our owne luxuries fill vs full of diseases, which yet more shorten this our short day of life, and set our Clock forward that it striketh dead before the time of our naturall circle is gone about. Nay where moderation and care is vsed for preferuation

of health ; yet God for our sinnes sendeth common scourges and calamities of ranging publike diseases by the distemper of the Aire and seasons, or otherwise. Hereof at this present we feele a taste, not only in this City, but also generally through this Land by strange *new feauers*. God giue vs the grace to bee true Physicians to see the cause thereof in our selues, namely our common sinnes which make diseases so common amongst vs, and to apply the true cure, *Repentance*. And withall to giue him thanks that in this great and populous Ciry, he spareth the fearefull Rod of the *Plague* in this sickly season.

Lastly, hereto I adde that meanes of particular dissolution whereby in most proper sense, God may be said to come *Cisò*, *quickly*, and call vs before we bee aware, vnlesse we remaine in perpetuall actuall preparation, and that is *by sudden vnexpected death* : whether by *inward* vnknown and vnfelt diseases, which sometimes extinguish our Lampe in a moment, when wee thinke our selues in best health and strength ; or *outwardly* by inundation of Deluge, as *Noahs Floud*, *When men were eating and drinking, the Floud came* ; or by *casualtie*, as by Thunder from Heauen, by Earthquakes, such as haue swallowed vp euen whole Cities, and some neere the place whereto my Text is written

written; I meane in *Greece* and some parts of *Asia*; or by ruine of those houses which we inhabit for a shelter to vs, so *Iobs* Children fasted their last, when a mighty winde vniointed the house and their bodies.

Beloued Christians, heere remembrance both dolefull and ioyfull, biddeth me stand still and looke neerer home. This place, but much more this time wherein I speake, bids me recount the workes of God. This day wherein I speake standeth in center and equall ballance betweene two dayes which I must neuer forget. The one of publike danger, intended by men, but preuented by God; the other of danger and damage, not intended by men, but permitted and disposed by God. The one by common gratulation yee are to celebrate in this place five daies hence, being the fift of our *November*; the other is fit for me to record in my personall thankesgiuing, being past five daies since, namely the sixe and twentieth of *October*, I will not say the fift of the Roman *Nonember*. In both of these the case hath a *Veniocito*, a most sodaine vnexpected dissolution. The one intended of our whole State represented in a publike solemne Assembly; the other undergone of some priuate persons in a concealed Conuention. In the one, the Agents were Romish plotters and pioners, Antichristian Molewarps, working a most pro-

*Gunpowder
Treason.*

prodigious and neuer paralleled Treason in a subterraneous Vault; when with one sulphurous blast there had beene like to haue beene brought a generall destruction vpon *Moses and Aaron, Princes and Peeres, Commanders & Commoners*, yea Church and *Common-wealth*; neither wanted there any thing to the ripenesse and perfection thereof, but the last hand to act it. In the other were Patients some Romishly seduced: but God forbid that I should entertaine so vncharitable a thought as to compare the one to the other, in intentions or affections. God ouertooke the one in their owne snare, and brought them to punishment for their barbarous attempts; the other gasped their last in the place and act of their Deuotions. In what manner or measure of chastisement or punishment God came to these, when hee cut off their daies *tam cito*, by such a sodaine downefall, I cannot, I may not iudge: their *persons* I leaue to him that shall come to iudge them and vs all.

The fall of the house at the *Blacke-Fryers*, where perished about an hundred persons, being present at a Iesuites Sermon.

But as for my selfe, *let my tongue cleaue to the roose of my mouth*, if I doe not vncessantly acknowledge Gods speciall mercy to mee, who spared me from this *Veni cito*, as if hee had vouchsafed me a priuiledge of longer time of repentance; which surely in that case I was of corporall and spirituall danger, I could not expect much lesse deserue. I ran
with

with others into errors; nay, deeper then others, in respect of my Vocation and Profession: yet hee that *callesth not the iust, but sinners to repentance*, preserved this my life, when I was overwhelmed with the ruines and rubbish of that dolefull house in this Citie, not farre from this place.

Math. 9. 13.

Hee that saith to euery of vs, *Behold, I come quickly*, by the approach of corporall dissolution, saith now to mee, *Beholde*, when I came *quickly* to many others round about thee, I came not then to thee by vntimely death, that that thou mayst come to mee by timely *repentance*, and due *thankfulnesse*.

What now remaineth for mee, but with the Prophet *Dauid*, to say from my heart, *The Lord hath inclined his eare vnto mee, therefore will I call vpon him so long as I liue. The snares of death compassed mee round about, and the paines of hell gate hold vpon mee. I was in misery, and hee helped mee. I will take the cup of saluation, and call vpon the Name of the Lord. I will pay my vowes vnto the Lord in the sight of his people, euen in the midst of thee, O Ierusalem.*

Psalme, 116.

The God of Peace, who hath redeemed and sanctified his Church, by the euerla-
K sting

sting Couenant of his most precious blood,
sanctifie vs all throughout, in Soule, Body,
and Spirit, that wee holding fast that holy
Faith which wee haue receiued, may with
hope and ioy heare that blessed voyce,

*Behold, I come quickly: Euen
so Lord Iesus, come quick-
ly. Amen.*

FINIS.

